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ART. XXXII.—*Grant to the Early Christian Church of India.*

THE six lithographs which follow contain fac-similes of a grant made to the Syrian Church in India by one of the early native princes. The original is engraved on both sides of six copper plates. An account of the loss of these plates, or of their abstraction by the Portuguese at the close of the sixteenth century, and of their rediscovery in 1806, is given in a memoir printed in the first volume of the Society's Journal, page 177. The fac-similes were procured for the Society through the kindness of F. C. Brown, Esq., from the Rev. B. Bailey, Principal of the College of Cottayam, where the originals are preserved.

Whether this grant be the original one said to have been made to the Armenian Christian, Thomas Cana, or that which was conferred on the Indian Church by the Perumal princes, in the ninth century, does not seem clear. The writer of the memoir above mentioned supposes it to have been the former; and he makes Thomas Cana cotemporary with the Perumal princes, in which he follows the Portuguese historian, Gouvea. But the epoch of Thomas Cana was much earlier, as is shown by Assemani; and it is placed by Archdeacon Robinson in the fifth century. The Arabic signatures in the sixth plate are decisive against such a high antiquity as this supposition would infer; the character not being then in use. But, in fact, it is by no means certain that there were two grants; one only is spoken of by Assemani, which he states was seen by Menezes in the year 1599; and his description is identical with that of the renewed grant, as given in page 178 of the memoir above referred to, and by Archdeacon Robinson, in page 11 of the first volume of the Madras Journal.

The first five plates appear to be in the ancient Karnataka character, with the exception of a name in Devanagari, which occurs three times in the first three plates. The sixth plate contains the signatures of the witnesses. Eleven of these are in Cufic, ten appear to be in a cursive form of Syriac, and four in Hebrew. The former were supposed by the writer of the memoir to be in the Persepolitan cuneiform character; and the curiosity excited by this announcement led to the acquisition of the fac-simile by the Society. This

part has been read by Mr. Shakespear, who states, in a note which accompanied his transcript, that "a few of the proper names remain doubtful. At the beginning, and on the edges or sides, some obliteration has taken place; and conjecture must be admitted to supply the defects thus occasioned."

The following is Mr. Shakespear's reading:—

[وشهد] لذك مامون بن ابر
 هيم وشهد محمد بن منيع(?)
 وشهد صالح(?) بن علي وشهد
 عثمان بن المرزبان(?) وشهد
 محمد¹ بن يحيى(?) وشهد عمرو بن
 ابراهيم وشهد ابراهيم بن
 الكندي(?) وشهد بكر بن منصور
 وشهد القاسم بن حميد(?)
 وشهد منصور بن عيسى(?) و
 شهد اسمعيل بن يعقوب

¹ The fore part of this word is obliterated, and perhaps احمد was intended.

Handwritten text in a script, likely a form of Pāli or Sanskrit, written on a rectangular piece of paper. The text is arranged in approximately 12 horizontal lines. The script is highly stylized and cursive. A large, circular decorative mark is visible on the left side, near the bottom. The text is written in black ink on a light-colored background.

Handwritten text in a cursive script, likely a manuscript page. The text is written in a single column, with a vertical line separating the left and right halves of the page. The script is dense and appears to be a form of shorthand or a specific dialect. The page is numbered '1' in the top right corner.

W. Morley fecit.

Handwritten text in a script, likely Burmese, on a page with a large central binding hole. The text is arranged in approximately 15 horizontal lines. The script is dense and cursive, with some characters appearing to be ligatures. The page is framed by a simple border.

Plate 2, recto.

Handwritten text in a script, likely Burmese, on a page with a large central binding hole. The text is arranged in approximately 15 horizontal lines. The script is dense and cursive, with some characters appearing to be ligatures. The page is framed by a simple border.

Handwritten text in a script, likely Devanagari, spanning multiple lines. The text is written in a cursive style and appears to be a continuous passage. The script is dense and fills the upper portion of the page.

Plate 5. recto.

Handwritten text in a script, likely Telugu, on a rectangular piece of paper. The text is arranged in approximately 10 lines. The script is cursive and somewhat stylized. The paper shows signs of age and wear, with some dark spots and a slightly irregular border. The text is written in black ink on a light-colored background.

[illegible]

Plate 5. verso

[illegible]

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חסד ורחמים
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 ייחסיך הגדולים
 וחסדך הנצחי
 אל תשכחני
 מלפני פניך

הכנת כד חסז עט
פריש גילנס

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וְכַתְּבֵם עַל הַלֵּוִיִּם

